

2360

CADOGAN'S
FUNERAL SERMON

ON THE DEATH OF

The Rev. W. ROMAINE, A.M.

[Price SIXPENCE.]

Entered at Stationers' Hall.

GENERAL SERMON
CARDON'S

BY THE REV. H. W. AINSWORTH
MUSEUM

[The Sermon]

Given at St. Andrew's Hall

230. 13. R. 9.
The Continuance and Constancy of the Friendship of
God, as a Covenant God with His People,

CONSIDERED IN

A S E R M O N,

PREACHED

On SUNDAY MORNING, AUGUST 9, 1795,

IN

THE PARISH CHURCH OF THE UNITED PARISHES

OF

St. Andrew Wardrobe and St. Ann, Blackfriars,

UPON THE

DEATH OF THEIR LATE VENERABLE RECTOR

W. ROMAINÉ, A. M.

BY

W. BROMLEY CADOGAN, A. M.

RECTOR OF SAINT LUKE'S, CHELSEA;

VICAR OF ST. GILES'S, READING;

AND CHAPLAIN TO THE RIGHT HON. LORD CADOGAN.

Remember them which had the rule over you, who have spoken to you the
word of God, whose faith follow, considering the end of their conversation.

JESUS CHRIST, THE SAME YESTERDAY, TO-DAY, AND FOR EVER.

LONDON:

PRINTED FOR THE AUTHOR BY T. BENSLEY.

And sold by Messrs. RIVINGTONS, St. Paul's Church-yard;
J. MATHEWS, Strand; SMART and COWSLADE,
and J. RUSHOR, Reading.

1795.

The Consensus and Consensus of the Friendship of
God in a Christian God with the People

Consensus

A S E R M O N

PREACHED

ON SUNDAY MORNING, AUGUST 2, 1863

IN

THE KATHERINE CHURCH OF THE UNITED STATES

BY

Rev. George Washington and Rev. John H. H. H.

THE

DEATH OF THEIR VENERABLE RECTOR

W. ROBERT A. M.



W. ROBERT A. M.

RECTOR OF SAINT JOHN'S CHURCH

PARISH OF ST. JOHN, NEW YORK

AND TO BE READ TO THE PEOPLE OF THE CITY OF NEW YORK

Remembrance of the death of the Rev. W. Robert A. M., Rector of St. John's Church, New York, who died on the 2nd of August, 1863, at the age of 68 years, and was buried on the 4th of the same month, in the cemetery of the same church.

LONDON

PRINTED FOR THE ALBANY BY T. H. H.

And sold by the Rev. W. Robert A. M., Rector of St. John's Church, New York.

Albany, N. Y., 1863.

A

S E R M O N, &c.

PSALM xlviii. 14.

*For this God is our God for ever and ever, He shall
be our Guide unto death.*

I N this psalm the church triumphs in her God and Saviour—she celebrates the beauty and joy which she receives from Him—she acknowledges Him as her refuge and mighty deliverer, as the destroyer of all her enemies, as the performer of his own word, as encouraging all true worshippers to think of or wait for his loving kindness, to trust in his name and praise it unto the ends of the earth—she calls her sons and her daughters to joy and gladness, invites them to walk about Sion, to tell her towers, mark her bulwarks, and consider her palaces; or, to speak in New

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Testament

Testament language, to contemplate the fabric of the Christian church, the foundation upon which it is built, the superstructure raised upon it, the spirit which breathes in it, and the fruits which are produced by them, "that they may tell it to the generations following," and thus bequeath to their survivors the best of legacies—a living and dying testimony to the truth as it is in JESUS.

It is with God's children upon earth as with the children of men, that "generation passeth away, and generation cometh—none of them are suffered to continue by reason of death;" but though they are removed, God remaineth; though they change, God is the same—for

THIS GOD IS OUR GOD FOR EVER AND EVER,
HE SHALL BE OUR GUIDE UNTO DEATH.

I pitched upon these words at first, having heard that they were the last articulately spoken by the Reverend, nay, I must deliberately call him,

him, the Right Reverend Father in Christ, WILLIAM ROMAINE. I have since had reason to doubt this circumstance, but none for doubting that a better illustration of them never was produced than is to be found in the life and death of this justly, generally, greatly venerated and lamented man. Of his person we have no remains upon earth, except a body of vileness returned unto the dust from whence it sprung, but as safe as his spirit in the hands of his Redeemer, who will raise it, and change it into a body of glory. Of his labours we have large remains in his writings (and I hope we shall have more), and in many living witnesses for Jesus, who have been born again, and built up in the faith, by the word of the gospel so ably and successfully delivered by him. Who, that ever heard and knew him, does not lament him? And who have so much reason to lament, as they who neither heard nor knew him? But surely we have reason to say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations: and,

that as the sufferings of Christ abound in us, so our consolation by Christ aboundeth also." Surely, so long and useful a life, so short and blissful a death, are matters of thankfulness and praise to God, who called him at first, and confirmed him unto the end. And surely we should rejoice that so divine, so venerable, so excellent a servant of Jesus has been dismissed at the age of fourscore and one from labour and sorrow, and hath actually entered into the rest and joy of his Lord.

He had been fifty-eight years in orders last October, and, though admitted so early into so holy a function, he appears not to have rushed hastily into it without previous study and prayer; nor to have hurried into populous towns immediately upon his ordination, but to have employed the first years of his ministry in country villages, where he might give attendance, like young Timothy, to reading, to exhortation, to doctrine: and when he came forth into public, his profiting appeared unto all men.

He

He published, in the year 1741, at the request of the Lord Mayor and Court of Aldermen, a sermon preached before them and the citizens of London, at the cathedral church of St. Paul; the title of it is, " No Justification by the Law of Nature;" and the design of it is to prove, that there can be no justification, but by the law of faith in CHRIST: the conclusion of it is in the excellent words of our excellent church, which are, that they also are to be had accursed that presume to say, that every man shall be saved by the law or sect that he professeth, so that he be diligent to frame his life according to that law and light of nature; for the Holy Scripture doth set out to us only the name of JESUS CHRIST, whereby men must be saved.

Thus he began his ministry, as he ended it, by " teaching and preaching JESUS CHRIST;" he never was " corrupted from the simplicity which is in Christ;" he had great and extraordinary talents, but he laid them at the foot of the cross, and found ample employment for them in the glories of *Christ crucified*; he saw all fulness in

Him, and set Him forth to his fellow-creatures in the stile and spirit of the Bible ; contending earnestly for faith in Him, as the one antidote against sin and sorrow, and the one source of righteousness and peace ; and what he wrote and preached he exemplified in himself living and dying.

It is remarkable, and I have often heard him tell it with thankfulness, that during the long period of fifty-eight years, he was never interrupted in the exercise of his ministry by any illness—till the last—and then, as he expressed himself to his son and friends, he was sent into the furnace for the trial of his faith, and for proof to himself and others what a precious gift he had received from God ; then he could say, that he felt and saw what he wrote and preached more than ever ; then it was, that the Spirit of glory and of God rested upon him, strengthened him with might in the inner man, dispelled every cloud from his mind, sustained him in the full use of his faculties, in the firmest expressions of his hope, and in the most calm, the most constant, the most lively exercises of praise and prayer, full of faith and the
Holy

Holy Ghost, full of Jesus and of love, full of days and full of heaven. During the last days of his existence upon earth, he was frequently saying, "O, how good is God!" It was his language every morning. He realized what is written in Isaiah xxvi. 4. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength." He could say unto the Lord with the psalmist, xxxi. 14. "Thou art my God, my times are in thy hand:" he knew that the time of his life and the time of his death, the time of his suffering in the flesh and deliverance out of them, were in the hands of his reconciled God and Father; and he was perfectly resigned to his sovereign disposal. His last words upon earth were the words of heaven, "Holy, Holy, Holy! Blessed and Holy JESUS, to thee be endless praise!" Certainly then he *could* have said, whether he *did* say it or no,

THIS GOD IS OUR GOD FOR EVER AND EVER,
HE SHALL BE OUR GUIDE UNTO DEATH.

Less I could hardly say of such a person in the introduction to a discourse upon the present occasion, and in a place which he filled with so much credit to himself, so much comfort to his hearers, and, above all, with so much honour to his God. But he was a mortal man, and is gone the way of all the earth; by nature he was a "child of wrath," and by "grace he was saved:" and I am sure, that if any thing could disturb his perfect spirit, it would be the substitution of himself in the place of his SAVIOUR; and if any thing could add to his joy in paradise, it would be, that, "according to his earnest expectation and hope upon earth, Christ should be magnified both by his life and his death," as they are brought to our recollection this day.

Let us then look up unto JESUS, for his SPIRIT the COMFORTER, that he may take of his things, and help us with them to improve this visitation, and to speak as we ought from the words of the text; first, of the known object of worship, which they propose to us, called *this* God; secondly, of his connexion with his people, who called him

our

our God ; thirdly, of the continuance of that connexion, *for ever and ever* ; and fourthly, of the constancy of it in this transitory life, in trouble, sorrow, need, sickness, or any other adversity, *He shall be our guide unto death.*

First, here is a known object of worship, *this God*. If an " altar to the unknown God " will do for Athens, it will not do for the churches of the saints. " We know what we worship," said Christ to the woman of Samaria, John iv. 22 ; and as he came to seek such worshippers as should worship God in spirit and in truth, he proclaims him unto the ends of the earth in words which cannot be mistaken ; " Go ye therefore, and " teach all nations, baptizing them in the name " of the FATHER, and of the SON, and of the " HOLY GHOST," Matt. xxviii. 19. This is a full explanation of the word *God*, as it occurs in this and a thousand other places of the Old Testament ; a plural word describing a plurality of persons, joined with a singular pronoun describing an unity of essence ; it explains the invocation of saints in the Old and New Testament, so precious
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in the mouth of our lately departed minister—
 Holy, Holy, Holy Lord God of hosts, &c.; it
 explains the first principle of revealed religion, as
 delivered by God's servant Moses, Deut. vi. 4.
 "Hear, O Israel, the LORD, thy God, is one
 LORD; JEHOVAH thy ALHIM is one Jeho-
 vah." Jehovah describes the essence eternally
 existing, Alehim the plurality of persons in that
 essence, and those persons in covenant, in counsel,
 and under the obligation of an oath: in counsel
 upon our creation, *Let us make man*; and before
 in counsel confirmed by an oath to redeem man,
 that by two immutable things, in which it was
 impossible for God to lie, we might have strong
 consolation, &c. Heb. vi. 18. None could sit in
 these counsels but the Father, Son, and Holy
 Ghost; nor could they, unless every person by
 himself had been GOD and LORD; for, with whom
 took he counsel? Isaiah, xl. 14. The New
 Testament reveals the performance of this won-
 derful plan; "We have seen and do testify, that
 the Father sent the Son to be the Saviour of the
 world; we know, that the Son of God is come,
 and hath given us an understanding, that we may
 know

know him that is true, and we are in him that is true, even in his Son, JESUS CHRIST. This is the true God and eternal Life; whereof the Holy Ghost is witness," as in the mouths of all the prophets since the world began, so in the hearts of all God's people, enabling them to say, that Jesus is Lord; through whom they have access by one *Spirit* unto the *Father*. This is the God of the text, and of the Bible: need I remind you that he was Mr. Romaine's God? How express in his Sermons, and in his Writings, the acknowledgment of the eternal Three in Jehovah? and with what energy have we heard him take up the confession of our church, and say, that the same which we believe of the glory of the Father, the same we believe of the Son and the Holy Ghost, without any DIFFERENCE OF INEQUALITY?

To know this only true God, and Jesus Christ, whom he hath sent, this is life eternal. John xvii. 3. and the second thing to be spoken of from the words of the text is his connexion with his people, who call him *our* God.

This

This connexion is the very source and soul of worship; in the Psalm, which is in daily use amongst us, we say, "O come let us worship and bow down: let us kneel before the Lord our maker: for he is *our* God." It is brought about by his grace, and by acts which are quite his own: some of them are recorded, Jer. xxxi. 33, 34. "But this is the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their heart, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall know me from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." In a letter, which I received some years ago from Mr. Romaine, I find the following expressions: "I have just finished my reading of the Bible for 1783. It has been a season of great teaching. I never went through it with more delight, or with more profit. My soul has found it more precious than gold, and much

much sweeter than honey. But still I see much before me to be learnt and experienced. I do not doubt of the promise being fulfilled to me, Jer. xxxi. 33, 34. but I am seeking and waiting for its being engraved deeper upon my heart, and more fairly copied out in my life. O that the Lord the Spirit, may cast you and me into the mould of the word, that we may take the impress of every truth, and receive it in the love of it." Here is the way in which God connects himself with his people, he reveals himself to them by his word, he causes it to be mixed with faith, and by the actings of the faith of his operation, makes them to say this is *our* God, our hope and our portion, our shield and our exceeding great reward; so that our business is to be followers of him, and to be happy in heaven, where God is all in all. He himself removes every obstacle, whether of ignorance or of sin, which stands in the way of this perfect communion; they shall all know me from the least of them unto the greatest, for I will forgive their iniquity, and remember their sin no more." In order to effect this reconciliation, he is God incarnate in his dear Son, becoming ours in our nature

ture and likeness, with our griefs and sorrows, our transgressions and iniquities, our punishment and death, all meeting together in his wonderful person: and having made peace through the blood of his cross, he comes and preaches peace by his word, and applies it by his Spirit: hereby we know that God dwelleth in us and we in God, we can say truly our fellowship is with the Father, and with his Son Jesus Christ; and this, as Mr. Romaine often expressed himself, is heaven upon earth.

Such also has been the teaching and experience of all God's children—"We come unto thee, for thou art the Lord *our* God," Jer. iii. 22. "O God, thou art *my* God, early will I seek thee." Psalm lxiii. 1. Whatever be my station or calling, and whatever be the business, cares, or trials, annexed to them, Thou art the first object of my pursuit—let thy presence go with me, let thy blessing be upon me, and all shall be well. In this sense, he was the God of Abraham, and of Isaac, and of Jacob: In this character, he re-proves, chastens, and instructs his people, taking pains

pains with them as a people whom he has formed for himself, and saying, I am God, even thy God: Psalm 1. 7. And as he is not the God of the dead but of the living, so this connexion as to the continuance of it, is for ever and ever. Which is the third particular.

Where God is, there can be no death, for *He liveth*; and there can be no time, for He is *eternal*. How different from the gods many and lords many of the children of men! from the world, the flesh, and the devil, the riches, honours, and pleasures of life, in the service and pursuit of which men live for a time, and then die for ever! How finely is the contrast drawn, Jer. x. 10, &c. "But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, He hath established the world by his wisdom, and hath stretched out the

the heavens by his discretion. When He uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity and the work of errors: in the time of their visitation they shall perish: The portion of Jacob is not like them: for He is the former of all things, and Israel is the rod of his inheritance, the Lord of Hosts is his name." What a mercy to be turned to God from idols, and to wait for his Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the wrath to come! These effects are constantly produced by the faith of the gospel. Believing in Jesus, though we were dead, yet we live, and living and believing in Jesus we never die—we are his for ever. All his followers have known this, and none more than Mr. Romaine: when he sent me his book on the triumph of faith, "Thank our divine teacher,

teacher, the Holy Spirit, said he, for leading me into the truth, and for keeping me in it through such a long life, and for the most blessed prospect opened to me, when this life shall be ended." The last moments of his life were those in which he was most alive unto God, when, like an inhabitant of heaven, he was crying, "Holy, Holy, Holy!" Dying indeed as an inhabitant of earth, but knowing no more of death than as the door of hope and the gate of heaven.

There could be but one reason for such a happy end of his conversation upon earth, and that is, that God was his guide unto death. The constancy of whose friendship with his people in this transitory life, in trouble, sorrow, need, sickness, and the end of all, is the last thing to be admired in the words of the text, "He shall be our guide unto death."

Our way upon earth is a continued progress unto death, a way of weariness and painfulness of disease and infirmity, and the continual perishing of the outer man; but in our Immanuel we have

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a friend

a friend born for adversity, and one that sticketh closer than a brother : and God being with us in the way, how is it strewed with promises, and watered from above with showers of blessing? "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." Isaiah xliii. 2. "And to your old age I am he, and to hoar hairs will I carry you: I have made, and I will bear, even I will carry and will deliver you." Isaiah xli. 4.—The expression in the original of the text, is very strong and emphatical, it is *אני*, He himself shall lead us even unto death: intimating, no doubt, that he never trusts his followers to any conduct but his own. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings; so the LORD *alone* did lead him." Deut. xxxii. 11. If we ask, how it is that he conducts them? Nehemiah speaks upon this subject, ix. 20. "Thou gavest also thy good Spirit to instruct them."—And a greater than Nehemiah has promised this guide

guide for his church, unto the end of the world—
 “even the Spirit of truth, he shall lead you into all
 truth, &c.” So that as many as are led by the
 Spirit of God, they are the sons of God; and if
 the Spirit of him that raised up Jesus from the
 dead dwell in you, he that raised up Christ from
 the dead shall also quicken your mortal bodies
 by the spirit that dwelleth in you.” Rom. viii.—
 Here is a guide unto death, and unto judgment
 also, to quicken our spirits in the one, and our
 bodies in the other; to breathe into us the breath
 of life, that we may have it more abundantly than
 we had it in Adam.—It was a life in Adam which
 lasted only till the hour of temptation, in Christ it
 endured temptation and survived it, and is given
 to his people for ever. Hence it is that they live
 in death—they fear no evil, for God is with them;
 and this was evidently the case with our departed
 brother: the same God, who fed him all his life
 long, the angel which redeemed him from all evil,
 redeemed him from death and the power of the
 grave; and with such a shepherd and guide, he
 had only to say, “Holy, Holy, Holy; Holy and
 blessed Jesus, to thee be endless praise!” The

friend, at whose house he departed, thought it, no doubt, a privilege to receive him in dying circumstances, and derived comfort and support from seeing and hearing him in them, which amply compensated for the sorrow which the loss of such a brother, and such a father, must occasion. Blessed be the Father of mercies, and the God of all comfort—blessed be his name for the abundant support vouchsafed to his departed servant, and for his abundant consolations to his surviving brethren—thanks be to God, who gave him the victory, and will give it to us, if we follow him as he followed Christ—all glory be to God, who was his guide unto death.

I could have wished that so just a tribute to his memory, as is proposed this day, had fallen into much abler hands than mine: it could have fallen upon none less able to do it justice, but none more willing. I yield to all my fellow-servants in Christ in point of ability, but to none in love and esteem for so burning and shining a light, in which the great Head of the church has permitted us to rejoice so long, before he took him to shine

as the brightness of the firmament, and as the sun in the kingdom of his Father. In order to do justice to the servant we must give glory to the Master, and remember that there is nothing excellent or eminent in any man, but what comes from him who is "the true Light that lighteneth every man that cometh into the world."

It would be impossible to comprise Mr. Romaine's life and character in the compass of a sermon; nor shall we ever have so good an account of the best part of his history, his religious experience as a man of God, as is to be found in his *Life, Walk, and Triumph of Faith*, under his own hand. But I am authorized to say, that as soon as authentic documents can be collected and compiled, such an account will be given to the public as will be at least faithful and true. And it is to be hoped that they will wait for it with patience, and reject every thing spurious in the mean time.

However, I should do great injustice to my own feelings, and perhaps to your expectations,

were I to pass by this opportunity of dropping a few hints respecting his walk and warfare upon earth, his behaviour in the relations in which he stood to God and man, by which it has been plainly proved, that this God was his guide unto death, who is his God for ever.

We may rank him among those of whom the apostle may be supposed to speak, Heb. xiii. 7. "Remember them which had the rule over you, who have spoken to you the word of God, whose faith follow, considering the end of their conversation." Here is one, whom, in proportion as we regret, we must remember with pleasure, his conversation amongst us will bear retrospect, and the more it is scrutinized, the better it will be found. He had that rule over the church to which his great age and long experience in the things of God so justly entitled him. The word *πρωτοπρεσβυτερος*, signifies one who presides in the church, and is eminently applied, Matt. ii. 6. unto him who was to come out of Bethlehem a governor, to rule God's people Israel. It is applied, Luke xxii. 6. to those whom this governor is pleased to employ

employ in his service, "and he that is chief, as he that doth serve." And it is applied, Acts xv. 22, to chosen men of the church, who are called chief men, or (to speak in modern language) leading men among the brethren. In Mr. Romaine we had a leading man, whom we might consult in private, and hear in public with profit and pleasure. His congregation, on Tuesday morning, was generally a choice company of ministers and people; he hath spoken to them the word of God, with purity, with plainness, with talents quite his own—such as we all admired, but none could imitate; he believed what he preached, and if we follow his faith, we shall be led into a life, a holier and happier than which was never lived among men; and if we consider or behold the end, *salvation*, or going out of his conversation, we shall find it perfectly consistent with his coming in. The Lord preserved both the one and the other.

As he was steady in the profession of the truth, he was steady in every thing else; he ruled well his own house, as a husband, a father, and a

master; and has left those to lament him most who were best acquainted with him; as the constant witnesses of his instruction and devotion in his family, of his thankfulness and temperance at his meals, of the regular disposition of his time, and consecration of it to the service of his beloved Jesus.

As a friend and companion he was among the best that I ever knew—plain, but polished in his manners; and as cheerful in his behaviour, as he was happy in his soul. As a scholar he could converse on any subject, and accommodate himself to any understanding. In his writings there is great plainness of speech, and great purity of diction; the unlearned cannot mistake, nor can the learned criticise or mend them. He was a man of science and philosophy truly so called; for he studied nature with the Bible in his hand, and took his account of the things which are made from *him* who made them. He was certainly a proficient in classical learning, and gave no small proof of his acquaintance with the Latin tongue, in his elegant preface and dedication, which he sent forth with
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his edition of Calasio, in the thirty-fourth year of his age. But the errors and vices of the heathens, however ornamented by rhetoric or poetry, were disgusting to a heart purified by faith: he therefore turned from profane to sacred literature, studied the Hebrew tongue, as God's language, in which he has been pleased to reveal his will; and he knew it intimately, and to the very root and marrow of it: he was well acquainted with its genius, as containing letter and spirit in every word, representing invisible things by visible objects, presenting the truths of God to the senses of men, and painting the mysteries of the kingdom of heaven in the glowing colours of nature. So he brought forth much fruit as a disciple of Jesus; learned much in the school of him who spake by parables, and who, considering what he was to teach, could not speak without them. Such knowledge of God in his works made his pilgrimage upon earth a delightful passage to heaven. He could learn as much in his walks as in his study; and, being very affable and communicative, was a most entertaining and edifying companion in the house, in the field, and in the garden.

garden. He could speak of most natural things with a peculiar favour, because he could point out the spiritual things to which they are related; all, therefore, that received him into their houses were the better for his visits; while all that heard him could not but be profited by his preaching in such strict conformity to the oracles of God.

You know his worth as a parish priest much better than I can describe it, and have given a proof of the opinion you entertain of such a ministry, by preferring an unanimous petition for the continuance of it, and I rejoice with you that you have not preferred it in vain. You recollect how admirably he adapted himself to his hearers, how familiarly he spoke to children, how faithfully to youth, and how feelingly to the aged; and how liberally he provided for the poor by charity sermons, by weekly collections at sacraments, while he performed the best of all offices, in preaching the gospel to them.

As he loved all Christian people, all churches of the saints will miss him, but the church of
England

England has lost in him one of her brightest ornaments and best friends. He not only revived her doctrines at a time when they were almost forgotten, but he maintained them in her communion, and under great discouragements. He might say, with St. Paul, " At my first coming no man stood by me, but all forsook me; nevertheless the Lord stood by me and strengthened me." It is well known what things befel him at Oxford, where he was refused the university pulpit for Sermons entitled *The Lord our Righteousness*, which he published; that they might speak for themselves; at St. George's, Hanover-square, from whence he was removed, after having been morning preacher there for some years, for filling that church with the doctrine which ought always to be preached in it; and at St. Dunstan's in the West, upon being chosen Lecturer there, what opposition he met with, what persecutions he endured! But out of them all the Lord delivered him, and so delivered him, as He generally delivers his people, by calling him to the exercise of faith upon so trying an occasion. Had he walked by sight and not by faith, he might have

yielded to the strong solicitations of some of his friends, to leave his church and his country, and embraced the most tempting invitations, which were held out to him, to go to America: but he was conscientiously attached to the church of England, and thought it his duty to wait till a door was opened, which afterwards proved to be great and effectual. He lamented, no doubt, that there were so few of her ministers who felt the obligations laid upon them at their ordination to preach Christ unto the people; but if the labourers were few, he was taught to pray for more; and what he had been taught, he did in faith. When he first began, the number of those who preached the gospel, and churches open to them, were few indeed; it might consist of units, it increased afterwards to tens, and then to hundreds, and before he died he had a list of above five hundred brethren at once, for whom he could pray as fellow labourers with himself in the word and in doctrine. He constantly remembered them in his prayers, and set apart one day in the week, which he called his Litany day, and which I believe was generally Friday, when

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he mentioned them every one by name before the throne of grace. The church of England then has lost a great friend, a steady and a praying friend, in Mr. Romaine; and you will do well to try your best to make amends for his loss, and to follow his faith in this particular. The prayer of faith availeth, and waiting as well as praying faith did wonders for this excellent man; he lived to see many doors opened to him, which were shut against him; and was not only himself established, strengthened, settled, after he had suffered for a while, but placed in a most respectable situation, as Rector of this Parish, in which he has discharged his duty with great fidelity and usefulness, and, his work being ended, is gone out of the world with as much credit as ever man left it, to give an account of himself unto God.

Behold now the end of his conversation—see him in old age, and you see how true the Psalmist's description is of those, “that are planted in the house of the Lord, and flourish in the courts of our God, that they shall still bring forth fruit in old age:” and all “to shew that the LORD is upright,

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right, He is their Rock, and there is no unrighteousness in Him," Psal. xcii. 13. The cheerfulness of our departed friend seemed to increase with his declining years; if one asked him, How he did? His answer frequently was, "As well as I can be out of heaven." If he preached, I have heard those that heard him remark, "it was as though he had been in heaven, and come back to earth to tell us what is doing there." Indeed there was a wonderful liveliness in his preaching to the last; and I could not but observe, the last time I heard him, a light upon his countenance, which appeared like the dawn, or a faint resemblance of glory.

We are now brought to the closing scene of his existence upon earth; but as I had neither the pain nor the pleasure of seeing him in those circumstances, I can only retail the accounts of those who did, and the few hints which I have collected and committed to writing, I will repeat and read to you.

On

On the sixth day of June, he was seized after breakfast with his last sickness which was unto death, at a friend's house at Balaam-hill, near Clapham. He came down to breakfast at six o'clock, presided, as usual, in family devotion, and prayed earnestly that "God would fit us for and support us in our trials that day, which might be many." He conversed most profitably and comfortably in his way to London, on the approach of death, and near prospect of eternity: "O! how animating is the view which I now have of death, and the hope laid up for me in heaven, full of glory and immortality!" He continued in town under medical advice till the twenty-sixth day of June, and then went to a friend's house at Tottenham, for a fortnight, where he was so much better as to be able to walk about the garden; from whence he came back to London, continued there a few days, and as change of air and country air were deemed necessary for him, he returned on the thirteenth day of July to Balaam, where he had been originally seized. During this interval he had frequent spasms at his heart, shortness of breath, attended with degrees of pain and convulsion,

vulsion, and considered himself as hastening to the end of his conversation. But his faith and patience never failed him—he was frequently saying, “O how good is God! What entertainments and comforts does he give me! O what a prospect do I see before me of glory and immortality! He is my God through life, through death, and throughout eternity.” On the twenty-third day of July, as he sat at breakfast he said, “It is now near sixty years since God opened my mouth to publish the everlasting sufficiency and eternal glory of the salvation of Christ Jesus; and it has now pleased him to shut my mouth, that my heart might feel and experience what my mouth has so often spoken.” On the the twenty-fourth day of July, after he had been helped down stairs, he said, “O how good is God!” requesting, as he had often done, that prayers without ceasing might be made for him, that his faith and patience might not fail. He expressed exceeding great kindness and affection for his partner Mrs. Romaine, and thanking her for all her kind and tender care of him, he said, “Come, my love, that I may bless you, the Lord be with you a covenant God for ever to save and
bless

bles you." He spoke with the same tenderness and affection to his son, of whom also he spoke much and oft during his illness, expressing his hope of him as a son in the faith as well as in the flesh: but his particular expressions upon this subject have been modestly withheld from me, and with peculiar propriety, as it was his son's intention to have been here this day, and in which case nothing would have been said from this place concerning him. But as so much has been said, I must be permitted to express my best wishes and prayers, that the widow may find a husband in her Maker, and a Redeemer in the Lord of Hosts, and that the son may preach, live, and die like his father! To return to our narrative:—the lady who was cherishing in her house such a dying guest, upon seeing and hearing him bless his wife, said, "Have you not a blessing for me, Sir?" "Yes," he said, "I have;" I pray God to bless you: and so he said to every one that came to him. On Saturday the twenty-fifth day of July, he was not down stairs at all, but lay upon the couch all day, in great weakness of body, but strong in faith, giving glory to God.—The power of Christ was

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resting upon him, and keeping him in the continual exercise of prayer and praise. This was the last day he spent upon earth, and in the close of it, he was thought to have said, "Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me." About an hour before he died, his friend and host went up to him, and said, "I hope, my dear Sir, you now find the salvation of Jesus Christ precious, dear, and valuable to you." His answer was, "He is a precious precious Saviour to me now." These were the last words he said, except "Holy, Holy, Holy! Holy blessed Jesus, to thee be endless praise!" And in the first hour of the next day, which was the sabbath day, he resigned his breath, almost imperceptibly to those that attended him, in prayer to God who gave it.

"Consider the end of his conversation!" and that you may give the praise, where only it ought to be given, go on with the Apostle and say,

"JESUS CHRIST, THE SAME YESTERDAY, TODAY, AND FOR EVER."

Men

Men and brethren, it may well be supposed of a man who hath spoken so much when living, that he yet speaketh when dead. I beseech you therefore to suffer from me a word of application,

And first, to you who despised and rejected his ministry. What do you think of it now? and what do you think of yourselves for having lost so fair an opportunity for receiving the instruction of wisdom and knowledge? Should you die, as you have lived, without "knowing God, and obeying the gospel of the Lord Jesus Christ," hath not every one of you reason to tremble, "lest thou mourn at the last, when thy flesh and thy body are consumed, and say, "How have I hated instruction, and my heart despised reproof!" Prov. v. 11. Perhaps some of you here present may be haunted by this bitter reflection, may be humbled before God on account of your sins, and your great sin in despising the word of salvation. Bless God, that He has brought thee to thy senses before thy flesh and thy body are consumed, cry mightily unto Him, "God be merciful to me a sinner,"

consult his lively oracles respecting this important question, "What must I do to be saved?" There you will find the answer so constantly in the mouth of your dear departed minister, "Believe in the Lord Jesus Christ, and thou shalt be saved." Blessed be God, that though the servant is gone, the Master is with us, and the message also.

I am speaking, no doubt, to many, who loved and attended his ministry, but who have reason to lament your short comings, your little profit under the advantages which you enjoyed; many opportunities which you have lost, and many of which you have availed yourselves and thought but little. Such reflections have occurred to myself, and perhaps to you, upon the loss of so eminent, so useful a man. He seems to speak to us who are left in the world, "Arise and depart, this is not your rest, follow more earnestly than you have done the things which alone can bring you peace at the last." May his death be our life! may the present season be an awakening season! may God the Spirit guide you and me, and in proportion as the cloud of witnesses increases over
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our heads, may we be increasing in faith, may we be stirred up to follow them as they followed Christ! and may we endure unto the end, looking unto Jesus, the Author and finisher of our faith!

I am speaking to many, no doubt, who are ready to say (and I am ready to join them), that, considering the great age of this wonderful man, his long continuance in the ministry, his rich experience in the things of God, and his particular talents for preaching Jesus Christ, he has not left his equal behind him. But, my brethren, he has left many able and faithful ministers of the New Testament, who by their life and doctrine are setting forth God's true and lively word; and though their talents may not be the same with those of our departed father in Christ, yet their aim is precisely the same, to testify repentance towards God, and faith towards our Lord Jesus Christ. Cherish such men, encourage and esteem them highly. There are diversities of gifts, but the same Spirit; and wherever that Spirit is, do you rejoice in the light that is raised by it, attend

tend upon the ministry produced by it, follow it with your prayers, and do all in your power to strengthen the hands of those that have it, and to love them as they are loved of God. Let me congratulate this Parish upon the continuance of the gospel ministry among them, and let me recommend to your love and esteem the person whom it has pleased God to move the heart of the Patron of this living to put into this church. He has been known ten years among you—he has laboured in the ministry with his beloved predecessor—he has his feelings no doubt, upon being called to stand in the place of such a man, and the more he feels, the more he needs your support and your prayers—he has mine, and I hope he will have yours, that as the mantle of his father has dropped upon him, so a double portion of his spirit may rest upon him also!

And now, brethren, I commend you to God, and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified, through faith, which is in Christ Jesus—that so you may be in the hands of Him,

who will guide you with his counsel, and after that receive you with glory, and bring you to say, as all who have lived and died in his faith and fear have said before you, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee; my flesh and my heart fail, but God is the strength of my heart, and my portion for ever."

To this God, Father, Son, and Holy Ghost, in one Jehovah, be glory for ever. AMEN.

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